

# Antipope Francis' Notable Heresies and Apostasy from May 2016 to June 2016

October 26, 2016 [1 Comment](#)



## **Brother Michael Dimond** [Francis' Recent Heresies](#)

*Francis' answers to questions during May 9, 2016 interview with La Croix:*

*Question: "The significance of Islam in France today, like the nation's Christian historical foundation, raises recurring questions concerning the place of religion in the public arena. How would you describe a positive form of... the French system of separation of Church and state?"*

Francis: **"A state must be secular. Confessional states end badly.** That goes against the grain of History. I believe that a version of laicite accompanied by a solid law guaranteeing religious freedom offers a framework for going forward. We are all equal as sons (and daughters) of God and with our personal dignity. However, everyone must have the freedom to externalize his

or her own faith. **If a Muslim woman wishes to wear a veil**, she must be able to do so.”

Comment: Francis says that states must be secular. He also says that “confessional states”, in which the Church and the state were not divided (such as Catholic states in history), “end badly”. This is completely heretical. Many popes throughout history have directly condemned what Antipope Francis is teaching. Notice that Francis’ statement that a state must be “secular” was precisely condemned by Pope Leo XIII. Pope Leo XIII taught that the state cannot be godless or secular, or treat various religions alike.

Pope Leo XIII, *Libertas* (# 21), June 20, 1888: **“Justice therefore forbids, and reason itself forbids, the State to be godless; or to adopt a line of action which would end in godlessness – namely, to treat the various religions (as they call them) alike, and to bestow upon them promiscuously equal rights and privileges. Since, then, the profession of one religion is necessary in the State, that religion must be professed which alone is true, and which can be recognized without difficulty, especially in the Catholic States, because the marks of truth are, as it were, engraven upon it.”**

Francis is an utter heretic. Francis’ heresy that the state must be secular is connected to his heresy that the state must give everyone the “religious liberty” and accept the public promotion of false religions. Francis teaches that Satanists, Muslims, etc. must be allowed to exercise their “religious liberty” to practice and spread their false religions in public. True popes have condemned this heresy of “religious liberty” as a liberty of perdition.

Pope Gregory XVI, *Inter Praecipuas* (# 14), May 8, 1844: “Experience shows that there is no more direct way of alienating the populace from fidelity and obedience to their leaders than through **that indifference to religion propagated by the sect members under the name of religious liberty.**”

Pope Pius IX, *Quanta Cura* (#’s 3-6), Dec. 8, 1864, ex cathedra: “From which totally false idea of social government they do not fear to foster that erroneous

opinion, most fatal in its effects on the Catholic Church and the salvation of souls, called by Our predecessor, Gregory XVI, an insanity, NAMELY, THAT 'LIBERTY OF CONSCIENCE AND WORSHIP IS EACH MAN'S PERSONAL RIGHT, WHICH OUGHT TO BE LEGALLY PROCLAIMED AND ASSERTED IN EVERY RIGHTLY CONSTITUTED SOCIETY; and that a right resides in the citizens to an absolute liberty, which should be restrained by no authority whether ecclesiastical or civil, WHEREBY THEY MAY BE ABLE OPENLY AND PUBLICLY TO MANIFEST AND DECLARE ANY OF THEIR IDEAS WHATEVER, EITHER BY WORD OF MOUTH, BY THE PRESS, OR IN ANY OTHER WAY.' But while they rashly affirm this, they do not understand and note that they are preaching liberty of perdition... Therefore, BY OUR APOSTOLIC AUTHORITY, WE REPROBATE, PROSCRIBE, AND CONDEMN ALL THE SINGULAR AND EVIL OPINIONS AND DOCTRINES SPECIALLY MENTIONED IN THIS LETTER, AND WILL AND COMMAND THAT THEY BE THOROUGHLY HELD BY ALL THE SONS OF THE CATHOLIC CHURCH AS REPROBATED, PROSCRIBED AND CONDEMNED."

*Question: "What does France mean to you?"*

Francis: "... to be fair to France, the Church there does have a real creative capacity. France is also a land of great saints, great thinkers such as (Jean) Guittou, (Maurice) Blondel, (Emmanuel) Levinas, who was not Catholic, and (Jacques) Maritain... And the great French theologians who helped the Society of Jesus so much, namely Henri de Lubac and Michel de Certeau. I really like the last two."

*Question: "On 1 April, you received Bishop Bernard Fellay, superior-general of the Priestly Fraternity of St. Pius X. Is the re-integration of the Lefebvrists into the Church again under consideration?"*

Francis: "In Buenos Aires, I often spoke with them. They greeted me, asked me on their knees for a blessing. They say they are Catholic... **Bishop Fellay is a man with whom one can dialog.** That is not the case with others who are

a little strange, such as **Bishop Williamson or others who have been radicalized**. Leaving this aside, I believe, as I said in Argentina, that they are Catholics on the way to full communion. During this year of mercy, I felt that I needed to authorize their confessors to pardon the sin of abortion. They thanked me for this gesture.”

*Question: “Would you be ready to grant them the status of a personal prelature?”*

Francis: “That would be a possible solution but beforehand it will be necessary to establish a fundamental agreement with them. The Second Vatican Council has its value.”[\[1\]](#)

Comment: After praising heretics whom Francis describes as great thinkers and theologians, he mentions that the heretical leader of the SSPX, Bishop Fellay, “is a man with whom one can dialog”. Francis describes those not as willing to dialog with him as those “who have been radicalized”. Francis says the SSPX is not in full communion with “the Catholic Church”.

*Francis’ May 10, 2016 message to Tawadros II, “Patriarch of the See of St. Mark”, the leader of the Coptic “Orthodox” Church of Alexandria, Egypt:*

**“To His Holiness Tawadros II**

**Pope of Alexandria and Patriarch of the See of Saint Mark**

Recalling with pleasure the third anniversary of our fraternal meeting in Rome on 10 May 2013, I offer heartfelt best wishes to **Your Holiness** for peace and health, and I express my joy at the **ever deeper spiritual bonds uniting the See of Peter and the See of Mark...** I would like also to express to **Your Holiness** my deep appreciation for the generous hospitality offered during the thirteenth meeting of the Joint International Commission for the Theological Dialogue Between the Catholic Church and the Oriental Orthodox Churches, held in Cairo **at the invitation of the Patriarchate of the See of Saint Mark...** we are able even now to make visible **the communion uniting us... Your Holiness**, every day my thoughts and prayers are with the Christian communities.”[\[2\]](#)

As usual, Antipope Francis calls the leader of the “Orthodox” church “His Holiness”. Antipope Francis declares the schismatic leader to be the “Patriarchate of the See of Saint Mark”. Francis also speaks of “the communion uniting” his church with the schismatic sect. Francis is in “communion” and united with schismatics and a non-Catholic ‘church’. That’s because Francis is a heretic and a schismatic, and his “Church” is a non-Catholic sect.

*Francis’ May 12, 2016 answer to question during meeting with International Union Superiors General:*

“The other danger, a very strong temptation I have spoken of several times, is clericalism. And this is very strong. Let us consider that today more than sixty percent of parishes – of dioceses I don’t know, but only a little fewer – do not have a finance or a pastoral council. What does this mean? **It means that the parish or diocese is led with a clerical spirit, by the priest alone**, and that it does not implement synodality in the parish, in the diocese, which is not a novelty under this Pope. No! It is a matter of Canon Law: **the parish priest is obliged to have a council of laypeople**, for and with lay men, women and women religious for pastoral ministry and financial affairs. And they do not do this. This is the danger of clericalism in the Church today. We must go ahead and remove this danger, because the priest is a servant of the community, the bishop is a servant of the community, but he is not the head of a firm. No! This is important. In Latin America, for example, clericalism is very strong and pronounced. Laypeople do not know what to do, if they do not ask the priest. It is very strong. And for this reason, awareness of the laity’s role has been very delayed.”[\[3\]](#)

According to Francis, a priest appointed to be a pastor over a local church shouldn’t be the only one to lead it. No, Francis says that lay people must also lead the parish or diocese.

*Francis’ June 1, 2016 greeting to international Jain delegation:*

“... may Chinese Catholics, together with **those who follow other noble religious traditions**, become concrete signs of charity and reconciliation... I am happy to welcome **the Orthodox faithful** from the Metropolis of Berat, in Albania, and **I thank you for your ecumenical witness.**”[\[4\]](#)

Francis describes false religious beliefs as “noble” and the heretical and schismatic “Orthodox” as “faithful”.

*Francis’ June 1, 2016 greeting to international Jain delegation:*

“We, all of us, like **mother earth**, because she **gave us life and she guards us**... may we remain united in this ideal, in this undertaking, in this work so that our mother, our sister earth may be safeguarded...”[\[5\]](#)

God gave us life and guards us, not the earth.

*Francis’ June 3, 2016 address to Judges’ summit:*

“**I would reaffirm the position of the Church against the death penalty.** It is true that, as I have been told, medieval and post-medieval theology considered the death penalty to entail hope: ‘we are handing them over to God’. But times and situations have changed...”[\[6\]](#)

Francis wants to reaffirm “the position of the Church against the death penalty”. The position of the Catholic Church is not “against the death penalty”, but for the death penalty. Francis’ statement is completely heretical. The Catholic Church has always supported the legitimacy of the death penalty for extremely grave crimes.

In his book *Conversations with Jorge Bergoglio*, Francis also said: “... there is now an increasing awareness of the immorality of the death penalty.”

(*Conversations with Jorge Bergoglio*, p. 101)

St. Thomas Aquinas, *Summa Theologiae*, Pt. II-II, Q. 11, A. 3: Heretics

“deserve not only to be separated from the Church by excommunication, but also to be severed from the world by death. For it is a much graver matter to corrupt the faith which quickens the soul, than to forge money, which supports

temporal life. Wherefore if forgers of money and other evil-doers are forthwith condemned to death by the secular authority, much more reason is there for heretics, as soon as they are convicted of heresy, to be not only excommunicated but even put to death.”

Throughout history the death penalty or sentence would be carried out by the legitimate civil authority in accordance with a country's laws after an individual was convicted of the crime. It is not to be carried out by individuals on their own. The Church has taught that putting heretics to death has been a just way to carry out the death penalty, because heretics lead others into heresy, schism, and everlasting hellfire.

*Francis' June 16, 2016 answer to a question about educating young persons about marriage:*

“A social fact in Buenos Aires: I forbade performing religious marriages in Buenos Aires, in cases that we call ‘matrimonios de apuro’, ‘shotgun’ [rushed] weddings, when a child is on the way. Now things are changing, but there is this: socially everything must be in order, a baby is coming, let's get married. I forbade doing this, **because they are not free, they are not free!** Perhaps they love each other. And I have seen beautiful cases, **in which then, after two or three years, they got married, and I saw them enter the church, dad, mom and baby, holding hands...** Another one of my experiences in Buenos Aires: the pastors, when they held preparation courses, there were always 12 or 13 couples, no more, they did not reach 30 people. The first question they asked: ‘How many of you are living together?’. The majority raised their hands. They prefer to live together, and this is a challenge, it calls for work. **Not to say straight away: ‘Why don't you get married in Church?’. No. Accompany them: wait and cultivate. And cultivate fidelity.** In the Argentine countryside, in the Northeastern region, there is a superstition: that couples have a child, they live together. In the countryside this happens. Then, when the child must go to school, they have a civil marriage. And then, as grandparents, they have

a religious marriage. It is a superstition, because they say that having a religious wedding straight away scares the husband! We must also fight against these superstitions. Yet really, **I say that I have seen a great deal of fidelity in these cohabiting couples, a great deal of fidelity; and I am certain that this is a true marriage.**<sup>[7]</sup>

Francis discourages new couples from getting married. He encourages them to commit mortal sins by fornicating for a while to “cultivate fidelity”. According to Francis, after couples have fornicated for a long enough period of time to “cultivate fidelity”, they can then think of getting married. Francis expresses great joy in describing the fornicating couple entering the church with their baby born out of wedlock. Francis calls these situations “beautiful cases”. Francis also clearly teaches that these unmarried couples that consistently and “faithfully” fornicate have a real marriage! Francis says, “I am certain that this is a true marriage”! This is outrageous heresy! Francis is a heretical abomination.

*Francis’ June 20, 2016 “Angelus address”:*

“Today — the Solemnity of Pentecost according to the Julian calendar, followed by the Orthodox Church — the Pan-Orthodox Council began in Crete with the celebration of the Divine Liturgy. **Let us unite ourselves in prayer with our Orthodox brothers**, invoking the Holy Spirit to assist the Patriarchs, Archbishops and Bishops assembled in the Council, with His gifts.”<sup>[8]</sup>

Francis encourages “Catholics” to commit mortal sin by calling for them to unite in prayer with schismatics.

*Francis’ June 20, 2016 “Angelus address”:*

“Venerable and Dear Brother, Supreme Patriarch-Catholicos of All Armenians... On this journey, we have been preceded by, and walk with, many witnesses, particularly all those martyrs who sealed our common faith in Christ by their blood. They are our stars in heaven, shining upon us here below... Among the great Fathers, I would mention the saintly Catholicos



Nerses Shnorhali... To realize this necessary unity, Saint Nerses tells us that in the Church more is required than the good will of a few: everyone's prayer is needed. It is beautiful that we have gathered here to pray for one another and with one another. It is above all the gift of prayer that I come this evening to ask of you... For the sainted Catholicos, the journey towards unity necessarily involves imitating the love of Christ..."[9]

Francis again proclaims the heresy that there are non-Catholic martyrs.

*Francis' June 20, 2016 "Angelus address":*

"In this spiritual fellowship, Catholics and Reformed Christians can strive to grow together in order to better serve the Lord. A specific motive of gratitude is the recent conclusion of the fourth phase of the theological dialogue between the World Communion of Reformed Churches and the Pontifical Council for Promoting Christian Unity, dealing with Justification and Sacramentality: The Christian Community as an Agent for Justice. I am happy to note that the final report clearly emphasizes the necessary link between justification and justice. Our faith in Jesus impels us to live charity through concrete gestures capable of affecting our way of life, our relationships and the world around us. **On the basis of an agreement on the doctrine of justification, there are many areas in which Reformed and Catholics can work together** in bearing witness to God's merciful love, which is the true remedy for the confusion and indifference that seem to surround us... our Christian communities are meant to be sources of living water quenching thirst with hope, a presence capable of inspiring encounter, solidarity and love (cf. *Evangelii Gaudium*, 86-87)... Dear brothers and sisters, in renewing my gratitude for your visit and your commitment in service to the Gospel... May it encourage all Reformed and Catholic communities to continue to work together to bring the joy of the Gospel to the men and women of our time." [10]

Francis once again confirms that the Vatican II sect agrees with Protestant sects "on the doctrine of justification".

*Francis' June 24, 2016 address "after praying in the Apostolic Cathedral":*

**"Your Holiness, Venerable Brother,**

**Supreme Patriarch-Catholicos of All Armenians,**

Dear Brothers and Sisters in Christ,

It is very moving for me to have crossed the threshold of this holy place, a witness to the history of your people and the center from which its spirituality radiates. I consider it a precious gift of God to be able to approach the holy altar from which the light of Christ shone forth in Armenia. **I greet the Catholicos of All the Armenians, His Holiness Karekin II,** with heartfelt thanks for his gracious invitation to visit Holy Etchmiadzin, and all the Archbishops and Bishops of the Armenian Apostolic Church. I thank you for your cordial and joyful welcome. Thank you, **Your Holiness,** for having welcomed me into your home... **May the Lord bless you for this luminous testimony of faith.** It is a shining example of the great efficacy and fruitfulness of the baptism received over seventeen hundred years ago, together with **the eloquent and holy sign of martyrdom, which has constantly accompanied the history of your people...** I gladly recall the decisive impulse given to developing closer relations and strengthening dialogue between our two Churches in recent years by **Their Holinesses Vasken I and Karekin I,** and by Saint John Paul II and by Benedict XVI. As significant stages of this ecumenical engagement, I would mention: the commemoration of the Witnesses to the Faith in the twentieth century during the Great Jubilee of the Year 2000; the consignment to **Your Holiness** of the relic of the Father of Christian Armenia, Saint Gregory the Illuminator, for the new Cathedral of Yerevan; the Joint Declaration of His Holiness John Paul II and **Your Holiness,** signed here in Holy Etchmiadzin; and the visits which **Your Holiness** has made to the Vatican for important events and commemorations... Dear brothers and sisters, when our actions are prompted by the power of Christ's love, understanding and reciprocal esteem grow, a fruitful ecumenical journey becomes possible... May Almighty God, the Father

of our Lord Jesus Christ, through the intercession of Mary Most Holy, Saint Gregory the Illuminator, 'pillar of light for the Holy Church of the Armenians', and Saint Gregory of Narek, Doctor of the Church, bless all of you and the entire Armenian nation. **May he preserve you always in the faith** you received from your ancestors, and **to which you have borne glorious witness throughout the ages.**"[\[11\]](#)

According to Francis, Karekin II is the religious leader of "All Armenians". Karekin II is the supreme head of the Armenian "Apostolic Church". In 2013 he was unanimously elected the head of the "World Council of Churches" for the next eight years.[\[12\]](#) Francis says that this heretical and schismatic church has "constantly" produced martyrs. Francis prays that God may preserve these heretics and schismatics in their heresy and schism. Francis declares that their heretical and schismatic non-Catholic beliefs "have borne glorious witness throughout the ages".

*Francis' June 26, 2016 greeting to Karekin II and others present after Francis participated in the Divine Liturgy presided by Karekin II:*

"At the end of this greatly-desired visit, one already unforgettable for me, I join my gratitude to the Lord with the great hymn of praise and thanksgiving that rose from this altar. **Your Holiness**, in these days you have opened to me the doors of your home, and we have experienced 'how good and pleasant it is when brothers live in unity'. **We have met, we have embraced as brothers, we have prayed together and shared the gifts, hopes and concerns of the Church of Christ.** We have felt as one her beating heart, and we believe and experience that the Church is one. 'There is one body and one Spirit, just as you were called to the one hope... one Lord, one faith, one baptism, one God and Father of us all, who is above all and through all and in all'. With great joy we can make our own these words of the Apostle Paul!... During this Divine Liturgy, the solemn chant of the Trisagion rose to heaven, acclaiming God's holiness. May abundant blessings of the Most High fill the earth through the intercession of the Mother of God, **the great saints and doctors, the martyrs,**

**especially the many whom you canonized last year in this place... Now, Your Holiness, in the name of God, I ask you to bless me, to bless me and the Catholic Church..."[13]**

Francis mentions that he and the schismatic leader "prayed together", and that they together share the "concerns of the Church of Christ". Francis then says that the Church is one. This means that Francis believes the schismatic leader to be in one true Church. This is notorious heresy. Francis says that there are great saints, doctors, and martyrs from the schismatic church, "many whom you canonized". The schismatic leader has the power to canonize, according to Francis. Francis concludes by asking, "Your Holiness bless me and the Catholic Church". What an abominable heretic and schismatic!

*On June 26, 2016 Francis and Karekin II signed a "Common Declaration":*

"Today in Holy Etchmiadzin, spiritual center of All Armenians, we, Pope Francis and Catholicos of All Armenians Karekin II raise our minds and hearts in thanksgiving to the Almighty for the continuing and growing closeness in faith and love between **the Armenian Apostolic Church and the Catholic Church in their common witness to the Gospel message of salvation** in a world torn by strife and yearning for comfort and hope. We praise the Most Holy Trinity, Father, Son and Holy Spirit, for enabling us to come together in the biblical land of Ararat, which stands as a reminder that God will ever be our protection and salvation. We are spiritually gratified to remember that in 2001, on the occasion of the 1700th anniversary of the proclamation of Christianity as the religion of Armenia, Saint John Paul II visited Armenia and was a witness to a new page in warm and fraternal relations between the Armenian Apostolic Church and the Catholic Church... We praise the Lord that today, the Christian faith is again a vibrant reality in Armenia, and that the Armenian Church carries on her mission with a spirit of fraternal collaboration between the Churches... **The martyrs belong to all the Churches** and their suffering is an 'ecumenism of blood' which transcends the historical divisions

between Christians... Moreover, **respect for religious differences** is the necessary condition for the peaceful cohabitation of different ethnic and religious communities... Over the past decades the relationship between the Armenian Apostolic Church and the Catholic Church has successfully entered a new phase, **strengthened by our mutual prayers** and joint efforts in overcoming contemporary challenges. Today we are convinced of the crucial importance of furthering this relationship, **engaging in deeper and more decisive collaboration not only in the area of theology, but also in prayer** and active cooperation on the level of the local communities... From Holy Etchmiadzin **we call on all our faithful to join us in prayer...**

Holy Etchmiadzin, 26 June 2016

His Holiness Francis

**His Holiness Karekin II**<sup>[14]</sup>

Francis declares that martyrs belong to non-Catholics churches. This is formal heresy. Francis calls for “respect for religious differences”. In other words, Francis is calling all people to respect the false beliefs of others. Also, Francis encourages “Catholics” to join in prayer with non-Catholics.

*Francis' answers to questions during a June 26, 2016 In-Flight Press conference from Armenia:*

“I had many contacts with Armenians, **I often went to their Masses...**, many Armenian friends... I am very good friends with **Archbishop Kissag Mouradian of the Apostolic Church** and Archbishop Boghossian of the Catholic Church. But with you, **more important than belonging to the Apostolic Church or the Catholic Church, is ‘being Armenian’**, and this I came to realize from those days. Today I greeted an Argentinean from an Armenian family who, when I would go to their Masses, the Archbishop would always sit next to me, so that he could explain some of the ceremonies or words I didn’t understand...”

Comment: Francis says “being Armenian” is more important than belonging to the Catholic Church. What a heretic.

*Alexej Bukalov – Itar-Tass: “My question is on a slightly different note. **I know that you have been very supportive of the Pan-Orthodox Council; even at your meeting with Patriarch Kirill in Cuba you offered your good wishes. Now how do you judge this – how shall we say it – forum? Thank you.**”*

Francis: “Positively... I am happy. They have talked about a great many things. I think that the result is positive. **The mere fact that these autocephalous Churches have come together, in the name of Orthodoxy, to look each other in the eye, to pray together and to speak... this is most positive. I thank the Lord. The next time there will be more present. Praise the Lord!**”

Comment: Francis says he is “happy” that different schismatic churches “have come together, in the name of Orthodoxy” to “pray”. Antipope Francis thanks and “praises the Lord” for it. Francis hopes that there will be even more schismatics and heretics present at the next “Orthodox” council.

*Tilman Kleinjung – ADR: “Holy Father, I would like to ask this question: **today you spoke about the shared gifts of the Churches, together. Since in four months you will be going to Lund to commemorate the five hundredth anniversary of the Reformation, I think that this is perhaps the right moment not only to remember the hurts on both sides, but also to recognize the gifts of the Reformation, and perhaps also – and this is a heretical question! – to annul or retract the excommunication of Martin Luther or to engage in some sort of rehabilitation. Thank you.**”*

Francis: “**I think that Martin Luther’s intentions were not mistaken; he was a reformer... we see that the Church was not exactly a model to emulate.** There was corruption and worldliness in the Church; there was attachment to money and power. That was the basis of his protest. **He was also intelligent, and he went ahead, justifying his reasons for it. Nowadays, Lutherans and**

**Catholics, and all Protestants, are in agreement on the doctrine of justification: on this very important point he was not mistaken. He offered a ‘remedy’ for the Church, and then this remedy rigidified in a state of affairs, a discipline, a way of believing, a way of acting, a mode of liturgy. But there was not only Luther: there was Zwingli, there was Calvin... And behind them? The princes, ‘cuius regio eius religio’... Then things moved on. Today, the dialogue is very good and I believe that the document on justification is one of the richest ecumenical documents, one of the richest and most profound. Right?... Differences have perhaps done the greatest harm to each of us, and today we are looking to take up again the path of encounter after five hundred years. I believe we should pray together, pray... To work together and to pray together. And for theologians to study together, searching... But in the meantime we need to pray, to love one another and to work together... There are many things we are working on together.”**

Comment: Francis declares the infamous Martin Luther “a reformer”. Francis says the Catholic Church “was not exactly a model to emulate”. Francis says the arch-heretic Martin Luther was also intelligent and justified his reasons for leaving the Catholic Church. Francis makes the outrageously heretical statement that: “Lutherans and Catholics, and all Protestants, are in agreement on the doctrine of justification”. Francis then speaks about Luther’s rejection of the Catholic Church’s infallible teaching on justification. Francis says Luther “on this very important point he was not mistaken”! Antipope Francis says that Luther’s new heretical teaching on justification offered a “remedy” for the Catholic Church! Francis proclaims that the heretics Zwingli and Calvin were also reformers of the Church. Francis again says that we should work and pray with Protestants, and that the document on justification (which rejects the Catholic Church’s infallible teaching on the doctrine on justification at the Council of Trent) is one of the “richest” and “most profound” ecumenical documents.

Cindy Wooden: *"Thank you, Your Holiness. **In the last few days, Cardinal Marx from Germany spoke to an important conference in Dublin on the Church in the modern world, and said that the Catholic Church should apologize to the gay community for having marginalized these persons. In the days following the Orlando killings, many people have said that the Christian community has something to do with this hatred towards these persons. What do you think?"***

Francis: "I will repeat what I said during my first trip, and I also repeat what the Catechism of the Catholic Church says, namely that they should not be discriminated against, **that they should be shown respect** and given pastoral assistance. **We can disapprove of some ways of acting that are a little too offensive to other people, not for ideological reasons but in terms, we might say, of political propriety.** But none of this has to do with the problem: if the problem is that a person is so inclined, and with good will seeks God, **who are we to judge him or her?** We should be helpful to them, in accordance with the teaching of the Catechism. The Catechism is clear! There are traditions in some countries, in some cultures with a different approach to the problem. **I think that the Church should apologize** – as that 'Marxist' Cardinal said [Cardinal Reinhold Marx] – **not only to this person who is gay and has been offended**, but also to the poor, to women and to children exploited in the workplace, and for having blessed so many weapons. The Church should apologize for all the times she has not acted... – and when I say 'the Church', I mean Christians; the Church is holy, we are sinners! Christians should apologize for not having helped with so many decisions, helped so many families... I remember from my childhood the culture of Buenos Aires, the insular Catholic culture which I come from. You could not enter the home of a divorced couple! I am talking about eighty years ago. The culture has changed, thank God. **As Christians we should apologize over and over again, and not just for this.**"[\[15\]](#)

Comment: Francis says that homosexuals "should be shown respect". Francis says that sodomy is a way of acting that is "a little too offensive to other



people”. Francis doesn’t say sodomy is offensive to him, but “to other people”. What an apostate. Francis then utters the heresy, “who are we to judge him or her?” This statement clearly means that he won’t say they are in grave sin. Francis then says that he thinks the Catholic Church “should apologize” to “this person who is gay and has been offended”. Francis is a reprobate.

*Francis’ June 28, 2016 address to the delegation from the “Orthodox Ecumenical Patriarchate of Constantinople”:*

“With joy and affection I offer you a heartfelt welcome on the occasion of the Solemnity of the Holy Patrons of the Church of Rome, the Apostles Peter and Paul. I thank you for your presence and I ask you to convey **my deep gratitude to His Holiness Ecumenical Patriarch Bartholomew** and to the Holy Synod for sending a distinguished Delegation to share our joy on this Solemnity... If, as Catholics and Orthodox, we wish to proclaim together the marvels of God’s mercy to the whole world, **we cannot continue to harbor sentiments and attitudes of rivalry**, mistrust and rancor... One contribution to surmounting the obstacles to our recovery of the unity we shared in the first millennium – **a unity that was never uniformity but always communion with respect for legitimate diversities** – is provided by theological dialogue. Dear Metropolitan Methodius, I wish to express to you my appreciation for the fruitful work accomplished by the North American Orthodox-Catholic Theological Consultation of which Your Eminence is Co-President... I also offer a special remembrance in my prayers for you, dear Archbishop Job, appointed the Orthodox Co-President of the Commission, and I express my profound gratitude to Metropolitan Ioannis of Pergamum, who has long carried out this delicate task with dedication and competence. I thank the Lord that this past April I was able to meet **my beloved brother Bartholomew** when, together with **the Archbishop of Athens and of All Greece, His Beatitude Ieronymos II**, we visited the Isle of Lesbos, to be with the refugees and migrants... A great consolation in that sad experience was the powerful spiritual and human closeness that I shared with Patriarch Bartholomew and

Archbishop Ieronymos. Led by the Holy Spirit, we are coming to realize ever more clearly that we, **Catholics and Orthodox, have a shared responsibility** towards those in need, **based on our obedience to the one Gospel of Jesus Christ our Lord**. Taking up this task together is a duty linked to the very credibility of our Christian identity... Your Eminence, dear brothers, the celebration of the Pan-Orthodox Council has recently concluded at Crete. Together with many of our Catholic brothers and sisters, and other Christians, I accompanied with my prayers the immediate preparation and the unfolding of the Council. Cardinal Koch and Bishop Farrell, who participated in the historic event as fraternal observers of the Catholic Church, have just returned from Crete; they will be able to inform me about the Council and the resolutions it adopted. **May the Holy Spirit bring forth from this event abundant fruits for the good of the Church**. At the conclusion of this meeting, I renew my heartfelt gratitude to you for your presence and I assure you of my fraternal love and respect for the Ecumenical Patriarchate. Let us entrust our prayers and intentions to the intercession of the Most Holy Virgin Mary, Saints Peter and Paul, and Saint Andrew, the brother of Peter. And **I ask you, please, to pray for me and for my ministry.**"[\[16\]](#)

Francis once again calls a schismatic leader "His Holiness" and "Archbishop of Athens and of All Greece". As has been noted on many other occasions, Francis' language means that the schismatic leader is the jurisdictional leader of the true Church for the city of Athens and all of Greece. Francis confirms his position, that the schismatic church is the true Church, when he says that the Holy Spirit will hopefully "bring forth from this event abundant fruits for the good of the Church". A council of notorious schismatics is a council of the true Church of Christ, according to the schismatic Francis.

*Francis' June 29, 2016 reflection:*

"In the same celebration, with joy and affection I welcomed the Members of the Delegation who have come to Rome on behalf of **the Ecumenical**

**Patriarch, my dearest Brother Bartholomew.** This presence, too, is a sign of the fraternal bonds existing between our Churches. **Let us pray that the bonds of communion and common witness may be strengthened ever more.”**<sup>[17]</sup>

Francis declares the “Orthodox” patriarch to be his “dearest brother” and prays that the Vatican II sect’s communion with the heretical and schismatic church “may be strengthened ever more”.

### [Francis’ Recent Heresies](#)

#### **Notes:**

[1] *L’ Osservatore Romano*, May 27, 2016, pp. 14-15.

[2] *L’ Osservatore Romano*, May 13, 2016, p. 4.

[3] *L’ Osservatore Romano*, May 20, 2016, p. 7.

[4] *L’ Osservatore Romano*, May 27, 2016, p. 16.

[5] *L’ Osservatore Romano*, June 3, 2016, p. 5.

[6] *L’ Osservatore Romano*, June 17, 2016, p. 11.

[7] *L’ Osservatore Romano*, June 24, 2016, p. 8.

[8] *L’ Osservatore Romano*, June 24, 2016, p. 4.

[9] *L’ Osservatore Romano*, July 1, 2016, p. 9.

[10] *L’ Osservatore Romano*, June 24, 2016, p. 11.

[11] *L’ Osservatore Romano*, July 1, 2016, p. 6.

[12] [https://en.wikipedia.org/wiki/Karekin\\_II](https://en.wikipedia.org/wiki/Karekin_II)

[13] *L’ Osservatore Romano*, July 1, 2016, p. 11.

[14] *L’ Osservatore Romano*, July 1, 2016, p. 12.

[15] *L’ Osservatore Romano*, July 1, 2016, pp. 13-15.

[16] *L’ Osservatore Romano*, July 1, 2016, p. 3.

[17] *L’ Osservatore Romano*, July 8, 2016, p. 7.